
*At a Court of Assistants held for the
Company of Apothecaries, London, at
their Common-hall, on Thursday the 8th
day of September, 1681. being Election
and Confirmation-day.*

IT is Ordered, That the Thanks of this
Court be returned to Doctor *Walker*,
for his Sermon Preached before this Soci-
ety; and that he be desired to Print it.
And the old Master and Wardens are
desired to give him the Thanks of this
Court, and to acquaint him with their
desires, that his Sermon may be Printed
accordingly.



John Meres, Clark of
the laid Company.

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No 15.

A
S E R M O N

Preached at
St. ANNE BLACK-FRIARS,

Before the COMPANY of the

Apothecaries

OF LONDON, Septemb. 8th 1681.

And at their Desire made Publick.

By
Anthony Walker, D. D. and Rector of
Fyfield in Essex.

L O N D O N:

Printed for *Nathanael Ranew*, at the Kings-Arms in
St. Pauls Church-yard, 1682.

SEERMON

Apologies



OF

And

5050

To the W^{or} } Master,
shipful the } and
 } Wardens,

Court of Assistants, Gentlemen of the Livery,
and other the Freemen of the Incorporate, In-
genious Society of *APOTHECARIES*
of the famous City of *LONDON*.

Worthy Gentlemen, and Renowned Artits;

A *S* the great Freedom I assumed in the discharge of my
own Duty, to press you to a consciencious Discharge
of yours, sets me above the suspicion of Adulation, in
what I toucht but obiter, which had an aspect on your
Dignity, and was directly necessary to the opening of my Text,
and giving Emphasis and strength to the Truths I was to de-
duce from it. So the desires of your Court (which is the
Head of your Body, and with which you are presumed to con-
cur) that I would Print this Sermon, are a signal Evidence
of your generous and candid Integrity, that you can not only
bear the Caution given against the Defects you may be liable
to, (for what Vocation is not liable to many?) but are more
than content, desirous to let others see, how impartially you
can hear, without offence, what minds you of your Faith-
fulness in particular, as well as what glances at the honour of
your Profession in the general.

And being obliged, by the Laws of Decency and Custom, to
introduce this Client of your Court (which I will modestly
call, the Patient, rather than style it the Advocate of your
Profession) Tho I will not accost you so rudely, as to say, At
your

The Epistle Dedicatory.

your peril be it, if this Sermon appear less acceptable from the Press, than the Order of your Court declares it to have been from the Pulpit : Lest such a dead Fly (the menacing my Patrons) should infect this Address with the bad savour of ill Manners, and the want of common Prudence and Civility. Yet, give me leave, in softer words, to intimate; That I think you are in Equity obliged to grant, and I may with Modesty expect, your kind acceptance of my friendly compliance with your desires, in making it thus publick; and to cherish what now in this form is properly your own. For thô the Sermon, as Composed and Preached, was mine, and I must not disown it; yet as a Printed Book 'tis yours. And admitting that no wise Parents are over-sond; yet all, who have not divested themselves of Natures Instincts, are tender of, and kind to their own Off-spring. Or supposing on your refusal to Adopt it, it must still call me Father, you are by your own choice at least become its Godfathers, its Susceptors and Sureties, and have freely and of your own accord undertaken the Office to answer for it, by the name of the Apothecaries Sermon; and therefore it may claim your Protection, as its right and due.

Had it obtruded it self, and thrust into your Hall without bidding, it had deservedly run the hazard of a doubtful welcome. But 'tis an aggravated Incivility, first to invite a Guest, and when he comes, to frown upon him; and, so much as by the Language of a wry look, to say, he should have brought his Stool with him: which I will not suspect, because 'twould be a wrong to persons of your Ingenuity and Candour.

*What supercilious and unkind Censures it may meet with from others, I cannot easily foresee; because I am not conscious to my self it doth deserve or hath provoked any, to give it such reception. However, I look upon you as its proper and competent Judges; If you approve it, 'tis enough, I shall rest satisfied, and little value what others say, who may be suspected to want Indifferency, and there will lye a fair Appeal from
their*

The Epistle Dedicatory.

their severest Sentence, as being passed from an usurping Tribunal, and pronounced Coram non Judice. Yet, because wise men travel with those Arms, they hope they shall not have occasion to make use of, I will provide to obviate two possible, though I hope, not probable assaults.

First, Of those who may grudge at the right and honour I have endeavoured to do your Profession. Secondly, Of those who may Subtann and expose my Phrase, because I sometimes speak (tho sparingly) in your Language, and keep so close to that Notion.

For the First, I know some men are so peevishly invidious, that they think mere doing other men right, is doing of them wrong; and will grow teacky at the bare hearing other mens Prerogatives. As if the placing them in their due and proper seat, were a detruding themselves, and as great a rudeness, as a forcible thrusting them into a lower Room. I hope none of your Fellow-Citizens will betray so bad an humour in this case; for I have injur'd none, in pleading your Right. I have cautelously forbore to name any other Professions, on a double account; because Comparisons are odious, and I would not tempt any to think, that disobliging Reflections would gratifie you.

Next, That I might not seem to unsay any thing I had said to your Advantage; for it had been a tacit acknowledgment of the want of your own innate Lustre, to need a Foil to set you off. But while others retain their actual Precedency, they may with Patience suffer those below them, to have Cordials administred against the Misfortune of an unlucky, rather than a faulty, Disinberison.

For the Second, I can easily sight their Impertinency, who count it such in me, to speak pertinently, and in a Dialect suited to the occasion which invited me to it.

The Pulpit, I confess, is so sacred a place, and Preaching is so serious a work, I should be the last man who would forgive my self, should any light, or unbecoming Phrase escape me, in that holy employment. But let me add, Time and Place,

The Epistle Dedicatory.

Place, and the condition of the Auditory must be consider'd; and that is apposite, useful, yea comely in some Circumstances, which might be less decorous in ordinary use. Solomon hath taught me, that Every thing is beautiful in its season. And that A word fitly spoken is like Apples of Gold in Silver Pictures. Not only you in point of interest, but all wise men, by common discretion, entertain those Medicasters with contempt and laughter, who boast of Catholicons, one Remedy to cure all Diseases, and fill every Patients bottle out of the same Tub. If a man be sick, he expects his Doctor prescribe, and his Apothecary administer Physick proper to the Distemper he labours under. And it would be a lame excuse, for either of them to say, The Medicine was good, and to be found in the Dispensatory, if it were not good, that is, fit for him in his particular case, who took it. And it would be no good, though not so bad an account, for a Preacher to alledge, 'twas good Divinity he preach'd, if it had no affinity with the occasion, nor suitableness to the present condition of his Hearers.

For my part, I impose on no man to take my measures on the like occasion; yet let me borrow one Allusion more. The Form in which the same Ingredients are made up, may assist their Operation, by agreeing better with the Patients Stomach: You make up the same Purgatives sometimes into a mass of Pills, otherwhiles into Electuaries, Apozems, or Potions, to comply with their squeamishness whom you are to cure. I was invited to Preach to you under the distinct notion of Apothecaries, upon an occasion which called together your Society, and where I suppose, at least all the Heads of your Tribe either did, or were expected to appear; and to have taken no notice of your Character, would have seem'd to me no small Solicitude.

But I confin'd not my self to that sole consideration: I made your Trade but the Vehicle, in which to conveigh more agreeably a Christian Antidote against the Venom of Sin. I was to plant a stock in the Apothecaries Garden, and that it might

The Epistle Dedicatory.

might take root and flourish, I endeavoured to suit it to the Soil it was design'd to grow in ; but I grafted that Stock with a Cien taken from God's Paradise, cut from the Tree of Life ; and thô I began with you as a London Corporation, I treated you as Citizens of Zion at the last. And was far from confirming the Scandal, that Religio Medici is Irreligion ; and being so much conversant about the works of Nature, induces an oblivion, or neglect of God, and the Operations of his Grace.

And now, worthy Gentlemen and honoured Friends, I offer you this Paper-present at your request, and 'tis at your mercy ; your Shops consume much Paper : If these few Sheets appear not cædro digna, you are at your Liberty to use them (both are the Poets Phrase) thure & pipere. If they be neither worthy keeping for your use, nor sending entire as a Token to your Countrey Chapmen, you may ease up in them what you vend to Retail-Customers ; though such a Treatment may hazard to make this the last, as you gave it the honour to be the first was ever publisht on the like occasion.

And to detain you no longer ; That God will vouchsafe to crown your Society with the double Blessing and Honour of being first Faithful, and then Useful to your Fellow-Citizens ; and that this piece, how mean soever, (plain Medicines usually do the most good) may contribute somewhat to those ends ; And that both you and others may make the best improvement of the latter part, which concerns all who have Souls to save, which may be lost or greatly hazarded by indulging any one Sin, is the hearty and serious Prayer of,

Ingenious Artists, and Honour'd Friends,

Your faithful Friend, and ready Servant,

Sept. 28. 1681.

Anthony Walker.

A
S E R M O N

O N
ECCLESIASTES 10. 1.

*Dead Flies cause the Ointment of the Apothecary
to send forth a stinking savour: So doth a
little Folly him that is in reputation for Wis-
dom and Honour.*



IS the wise, the holy, and the kind
Design of Heaven, to render both
the *Mysteries* and *Precepts* of *Piety*
and *Virtue*, most easie and familiar to
us; that the *facile* understanding, and
firm remembring of them, may assist
our *Belief* of the former, and our
Practice of the latter. And in pur-

suance of this end, no Method is more *obvious* than
the frequent use of *Parables*, and cloathing Spiritual
things with apt *Similitudes* and fit *Resemblances*, drawn
from their Professions, Callings and Employments, to
whom God by his Son, or Servants, did direct his
Word.

B

Thus

Thus our Lord Preaching to the Country-people, whose *Occupation* was *Husbandry* and *Tillage*, shadows out the *Gospel* by the soyl, the *Seed*, the sowing, the growth, and the encrease of it. And to his Disciples, most of whom by Trade were Fishermen, by *Nets*, and *Fish*, and *trash*, and promising to make them *Fishers* of men. Which *Authentick Presidents* will abundantly warrant the choice I have made of the words propounded, with design to *Consecrate* your *Shops* into so many *chappels*, and to Extract from your corporal *Medicines*, Spiritual *Remedies* and *Antidotes* against the Diseases of your Souls; that the diligence you use for the Health of your *Patients*, may infuse into you the like exactness to preserve the reputation of true *Wisdom* and *Honour*, and to avoid whatever may forfeit either of them: For wise *Solomon* hath told you, *As dead flies, &c. so doth a little, &c.* which is but a making up *secundum Artem*, and gilding over with a neat Allusion that plain *Pill*, that concise truth, with which he had concluded the preceding Chapter, *One Sinner destroys much good*; and in more words would amount to thus much, That as a little Negligence may spoil, pervert, and render your choicest *Medicines* not only useless, but noxious: So may, so will one heedless Oversight, one act of Indiscretion blast, blot and blemish the *Man*, nay the whole *Society* and *Corporation* of which he is a Member; who before was esteem'd and honour'd for a wise and skilful *Artist*, for an honest and a vertuous person.

The Text is an *Aphorism* of a greater Master than your Master *Hippocrates*. A Composition or Prescript made up of three Ingredients.

First, *A Proposition*. Secondly, *A Reddition*. Thirdly, *A Comparison*.

First, *A Proposition* by way of *Parable*, or *Emblem*, drawn from things Artificial; *Dead flies cause the Oint-*

ment of the Apothecary to send forth a stinking savour.

Secondly, A Reddition, or a Moral Interpretation of that *Parabolical Proposition*, *A little Folly him that is in reputation for Wisdom and Honour.*

Thirdly, A Comparison by way of accommodation, illustrating what is *Moral* or *Spiritual*, by an observation made upon what is *Natural* or *Artificial*. As—So, *As a dead fly spoils the Apothecaries Ointment*; so a little folly spoils his good Name who was reputed a wise man.

I begin with the *First*, the Proposition, *Dead flies cause the Ointment of the Apothecary to send forth a stinking savour*; which is a *Figurative* and elegant descant upon this plain Truth, That the most excellent and useful things may be corrupted and perverted by the casual or careless mixture of a little Evil.

To illustrate which more fully and clearly, let us consider these *Three Particulars*.

First, The Worth and Dignity of the *Subject*, coucht and implied in the Title fixt and inscribed upon it;

The Ointment of the Apothecary.

Secondly, The greatness of the debasement, and badness of the Corruption, exprest in a total depravement, turning it quite contrary to its nature, making that which was design'd for a *fragrant Odour* and *sweet Perfume*, into a *loathsome scent*; in the *Prophets* words, *Isa. 3. 24. Instead of a sweet smell, there shall be a stink.*

Thirdly, The smallness of the Cause producing so great and so contrary an Effect; *One dead fly.*

Give me leave to explain all these, for 'tis the right understanding of them which must give the *Emphasis* and *weight* both to the *Proposition* and the moral Truth in the *Reddition*, which all the rest was designed for the heightning and inhaning of.

For were not the thing spoken of, very good, and excellent, the marring and spoiling of it were less consi-

derable. It must be something very good, the marring of which is so very bad.

Or did it only allay or abate its usefulness, leave it still good, tho' less good than it should or would have been, and not totally pervert it and turn it to the contrary, the case were not so remarkably sad.

Or lastly, Were the Cause signal and great, purposely intended and evidently proportionable to such an Effect, the wonder would be less: But that so small a Cause, so casual and undesigned, should produce such a mischief; this increases the strangeness, and with a loud and smart *Alarum* awakens our Caution against the like.

The pounding and cearsing these *Simples*, will prepare them to make up the prescribed *Composition*. The Explication of these Particulars will demonstrate the truth which hath been propounded.

I begin with the excellency of the *Subject*, which, may be evidenced;

First, From the matter, *Ointment*.

Secondly, From the Maker, *The Apothecary*.

First, The Matter, שמן, *Oleum*, *Pinguedo*, *tum naturalis tum condita*; Oyl, Fatness, both Natural and Artificial, Simple and Compound. We find it used, Exodus 30. 25. *An Oyl of holy Ointment*, *an Ointment compounded after the Art of the Apothecary*: And the very word implies its excellency; and *Fat* is used to signify very good, or the best; as a *fat Land*, *fat Pastures*, the *fat Kine*. in *Pharaoh's Dream*. And *David* calls it by way of Allusion, *An excellent Oyl*, Psalm. 141. 5.

And may by these *Five Considerations* be farther evinced;

1. From the *Ingredients* such *Ointments* were compounded of, *pure Myrrh*, *sweet Cinamon*, *sweet Calamus*, *Cassia*, *Oyl Olive*, Exodus. 30. 23, 24.

2. From

2. From the *Use* it was designed to, viz. *To Consecrate Kings, and Priests, and holy Vtensils to God.*

3. From the natural effects it had upon men; *First*, Outwardly upon the Face, which it rendred *beautiful and lovely*; *made it shine*, Psal. 104. 15. *Secondly*, Inwardly upon the Heart, which it rejoyced and made glad; Prov. 27. 9. *Ointment and Perfume rejoyce the heart*; called therefore the *Oyl of Gladness*, Psal. 45. 7. *God hath anointed thee with the oyl of gladness*. — Which *Oyl* was such an *Ointment* made up of costly *Spices*, as is evident from the following verse, *All thy Garments smell of Myrrh, Aloes and Cassia, whereby they have made thee glad.*

4. From its exceeding *Fragrancy*, for it would fill an whole house with its *Odour*, Joh. 12. 3.

And *Lastly* from its *Price*, which was very costly; such was that *Box of Ointment* which *Mary* brake and poured on the Body of our Lord, *Mat. 26.* very *precious*, worth *three hundred pence*, St. Mar. 14. 5. that is, Sixteen Pounds, Seventeen Shillings Six Pence, of our present Money.

Secondly, Its Excellency may be evidenced from the *Maker*; The *Apothecary. Materiam superabat Opus.* The Work and the Workman do oft reflect mutual *Honour* upon each other. Some Noble Curious Pieces well design'd, and as well performed, make the Author famous; and when he hath acquired Reputation, and his Name is up, 'tis an honour to his future Works, to be the product of such an Head and Hand.

A *Zenxis*, an *Apelles*, a *Rubens*, *Holbens*, or a *Vandikes* Name, commends a Piece, beyond what the best of *Orators* could do in a set Harangue.

And as it is with single persons, so is it with Societies of the Sons of *Art*. They attain Repute by their excellent and useful Inventions: And then 'tis a credit to their Works, to be the effects of so renowned and ingenious *Artists*. And

And of all the Curious and Useful *Mysteries*, which the Wisdom of God hath imparted to Mankind, and the *Ingenuity*, *Industry*, and *Experience* of Men hath improved to the highest Perfection; None can pretend to equal Dignity with the *Apothecaries*; as will appear from the Authentick Records of the *Sacred Oracles*, which as they are always the best Authority, so are they the most proper to be alledged and insisted on by him that speaks from such a place as this. Leaving therefore other *Scenes*, as fitter for another sort of *Heralds*, in which to *Blazon* their Renown: I will confine my self to my peculiar Province, and from the holy *Scriptures* shall borrow those Lights and Colours, which will demonstrate what I have propounded; and they are these *Four*.

First, Their Antiquity.

Secondly, The Persons exercising this Profession.

Thirdly, The signal Character inscribed on it.

Fourthly, The Object it is conversant about.

First, Antiquity: *Optima quæ prima*. Precellency of Honour accompanies Precedency of Time; the excellency of *Dignity* belongs to the *First-born*, Gen 49. 3.

And however it comes to pass, that 'tis not of the *first Twelve* in this * great City; yet in the greater and elder *Corporation* of Mankind, 'tis of the *first three*, as *David's Worthies* were distinguished. And I can ascribe it to nothing but the *Unpoliteness* of those ruder times (to lend them a softer *Epithete* than they deserved) which preferr'd such as for decency I forbear to name, before *Apothecaries*: For, *Is not the Life more than Meat, and the Body more than Raiment* & Mat. 6. 25. But 'tis no strange thing, that the *first* should be *last*, and the *last first*.

That great *Apostle*, who was not of the *Twelve* when *Judas* himself was reckoned in that number, but was as

* The *Apothecaries* were not Incorporated till the 14th of King James.

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one born out of due time; yet excelled them all in Usefulness and Labour. As in *Architecture*, the beauty of the House is added last; and the *Corner-stone*, which is both the *Muniment* and *Ornament* of the whole *Fabrick* is set on after all, with *shouting*. The *third* Sitting gives the finishing *strokes*; and lends those *touches*, from which the *Picture* borrows its *Sprightliness*, its *Air* and *Life*.

Our own *Stories* tell us, Time was when *London* was inclosed with *Hurdles*, and had no better Fence than an *Hedge of Thorns*; and then we read of no *Apothecaries Company*. They, the living *Ramparts* and *Defences* of their *Fellow-Citizens* Healths and Lives, staid to come in with Walls of Stone and Marble. No wonder the brighter *Stars* of this *Civil Orb* appeared not in those darker Ages; which had not been so dark, but for want of their benign Influence and Light.

However, *Ingenuity* is the nobler *Inheritance* of younger Brothers; And why not so in *Cities*, as well as *Families* and *Houses*?

But for true *Antiquity* amongst the *Citizens* of the World, the Birth-right is the *Apothecaries* clearly.

Moses was the *Ancientest* of Writers, and he supposes their Profession more *ancient* than himself, and speaks of their *Art*, as one the world was long and well-acquainted with, before his early days. And his great Grandfather *Jacob* had been *Embalmed* by them. Indeed their *Original* seems like the Head of *Nilus*, 'tis so hard to trace it to the Beginning, that they may justly be esteemed a kind of *Aborigines* among Professions. And who can doubt, but that the Divine Goodness, which useth to prevent our *Needs* with suitable Reliefs, took care for *Antidotes*, as soon as Sin had brought in Diseases, Sickness, Mortality and Death!

Secondly, The Persons exercising this Profession. To say nothing of *Solomon*, the wisest and greatest both of
Kings

Kings and Men, whose excellent *skill* in the knowledge of *Simples* (a chief branch of the *Apothecaries Art* to be a good *Botonist*) was an eminent part of his great *Wisdom*; 1 King. 4. 33. *He spake of Plants from the Cedars of Lebanon to the Hyssop on the wall*: Nor of King *Mithridates*, whose Royal Name crowns the choicest of their three great Compositions.

Moses, who was King in *Jesurun*, and a mighty *Prophet*, and who conversed with God as never any did besides, familiarly and face to face, is recorded as the *first*, express by name, exercising the *Apothecaries Art*, when God himself made the *Dispensatory*; *Recipe*.

Take thou also unto thee principal Spices, of pure Myrrhe five hundred Shekels, and of sweet Cinnamon half so much, even two hundred and fifty Shekels; and of sweet Calamus two hundred and fifty Shekels; and of Cassia five hundred Shekels, after the Shekel of the Sanctuary, Exod. 30. 23. How exact! (you could not more heedfully distinguish *Troy-weight* from *Haver de-pois*; and 'tis remarkable, how old the Custom is of the *Apothecaries Weights*, being divers from the common Standard;) and of *Oyl Olive an Hin*; thus far the *Prescript* or *Dispensatory*. Then comes the *Apothecary*, *And thou, thou Moses, shalt make it*, not put it off to *Bezaleel* or *Aholiab*, though intrusted with the making both of the *Ark* and *Cherubims* of *Glory*: But *thou thy self shalt make it an Oyntment compound after the Art of the Apothecary*.

And 'tis the only Trade, we ever read, the *Priests* of the *holy Line* were commanded, or allowed, to exercise, 1 Chron. 9. 30. *And some of the Sons of the Priests made the Ointment of the Spices*.

Thirdly, From the *Character* of *Art*, with which they are insigniz'd: *ART* is an eminent and innobling Title, 'Tis an *Intellectual Virtue*, and implies a strength of Understanding, to master difficulties. *Ingenuity* and *Industry*,

dustry, which raises them above the common *Standard* of ordinary capacities. Now no Profession is stil'd an *Art*, in all the *Old Testament*, but only theirs; 'tis their peculiar Priviledg and Honour to act *Secundum Artem*: as if no *Calling* deserved the Name of *Artists*, but only theirs.

Fourthly, and *Lastly*, From the *Object* about which it is conversant; the Bodies, the Health, the Strength, the Beauty, the Ease, the Pleasure, the Lives of men.. The worth and excellency of an *Object* reflects a Dignity and Lustre on that *Art* or *Science*, whose *Object* it is: And what I have named being so considerable, needs must that *Art* be such, which is employ'd about them. So that what is said of Man in general to his great Dignity, Psal. 8. 5. *Thou madest him a little lower than the Angels, and crownedst him with Glory and Honour*: (for he stands high, whose place is next the highest creatures) may by an easie and unforc'd Allusion be applied to the *Apothecaries*, with respect to the *Object* of their *Calling*.

There are *Terrestrial Angels*, whose work is conversant immediately about the Souls of men, called *The Angels of the Churches*. And next mens Souls, are their Bodies and their Lives, and those to whose *Province* the care of them belongs, are next in order, but a little lower than those *Angels*, to whom appertains the care of Souls. Spare me this kind, but just reflection on my own Profession, who have so fairly done you right by many such on yours.

The Phrase in the Text is plainly intended as equi-pollent to a *Superlative*, the best and most excellent *Oyntment*; and this being exprest by *the Oyntment of the Apothecary*, includes a *Superlative* commendation of that Profession. *Unguentum Pharmacopolaë*, i. *pretiosum & maximè odoratum*, *Unguentum eximium*, & *insigni Arte confectum*, as *Vatal*. and *Mercer* on the place.

And this for the *first* thing to be demonstrated, that is,

the excellency of the *Subject*, both with respect to the *Matter* and *Maker*, tho' more might be said ; yet lend me your *Artificial Term* to close it with, I hope 'tis, *Quantum sufficit*.

2. The *Second Particular* is its *Corruption* ; for all its excellency exempts it not from this ; *Send forth a stinking savour* ; which implies the greatness of its perverting , the total the utter spoiling of it , and turning it quite contrary to its designed End and Use. The excellency of this *Ointment* consisted in its *fragrant Smell* ; but a *stinking Savour* is *diametrically* opposite to this, and renders it not only useless, and good for nothing ; but loathsome, offensive, and very hurtful.

3. *Thirdly*, The smallness of the Cause ; *Dead flies*, or *one dead flie*, as may be gathered from the *regimen* of the *Hebrew Text*, which puts a *Noun plural* before a *Verb* of the *singular Number* : *Musca mortua*, or *mortifera*, i. *venenata*. For your better understanding this, you must know, that in the hotter *Eastern Countries* *Flies* were exceeding noisome : And you must not make the Experience in our own Country, a rule and measure by which to understand this, and many other *Scriptures* ; for this occasions great mistakes, when we interpret *Scriptures*, by what we find the effects of things bearing the same names in our own *Climate* ; but as they were in those times and places where the *Scriptures* were written. Now tho' in our colder *Clime*, *Flies* be not so very noisom, (tho' even here in hottest Weather ready enough to cause great putrefaction and sink) yet in the hotter places *Flies* and other *Insects*, very small, were and are exceeding noisom and offensive, as the *Cimices* ; you must therefore no more conclude those *Flies* unlike to produce such an Effect, than you would deny *Spanish Flies* fit to make *Vesicatories*, because our own would avail but little if so applied.

So tho' *Flies* and *Caterpillars* be sufficiently vexatious here

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here sometimes, yet not to be named with those which plagued *Egypt*.

'Tis well observed by *Gejermus* on the * Text, that thô our *Flies* produce not such Effects, yet it might be done by the poysonous *Insects* of that hotter *Region*.

* Quod licet
per nostras
muscas non
contingat fie-
ri, potuit per
calidæ illius
regionis Inse-
cta venenata.

Let me but add this double remark, and I have done my Exposition of the Proposition.

1. A *Fly* is a very little creature, a small thing in appearance, to produce so great, so bad an effect: yet you hear 'twill do it.

2. 'Tis not a Designed or Allowed Cause, but Casual through Neglect or Carelessness: The *Apothecary* is not supposed to put in the *dead Fly*, or set on the deadly poysonous one to blow, and leave its noisom *spawn* upon his *Unguent*; but to want care to keep it out and off: and yet, if by any chance it happen to get in, it mars, corrupts, perverts it all. Thus you have the meaning of the Proposition in all its parts; and what results from the whole is briefly this.—

The best, the most useful and excellent things, are not only damnified, and made less useful, or spoil'd and rendered uselefs; but perverted and made hurtful, not only by designed Malice, but through a little heedless Negligence, and want of Care and Caution.

I have done with the *Proposition*, the Use of which was to illustrate and set off the Truth contained in the *reddition* of it; for *Solomon's* scope was not to make a skilful and careful *Apothecary*, but a wise and good man. Yet before I come to that, this special occasion doth oblige me, or at least allow me, before I pass farther, to address myself to you, Renowned, Worthy and Ingenious *Artists*, and to awaken your utmost Caution, Diligence and Care in your *Preparations*, and in all your *Applications* of them. It becomes not me *Censorem agere*, the *Learned Colledge*

hath provided such: Nor come I hither on such Errand, to pry into the Iniquities or Failings of your *Mystery*: I had rather suppose you all to be (which I wish you were) above Suspicion. But *Apothecaries* are men, and the perfectest *Art* is too weak to vanquish all the imperfections of Nature. I beseech you therefore, be wise, be watchful, be diligent, be careful to keep off all the *Flies* which may corrupt, which may pervert your excellent, your useful *Medicines*. A *Fly* is a busie and importune creature, 'twill return again after driving it away an hundred times; all the *By-Laws* of a *Corporation*, and the faithful execution of them by their own *Magistrates*, the most prudent and careful *Master* and *Wardens*, and the inspection of a *Vigilant* & *Learned Colledge*, will be too weak defences to keep them off; the great *Flies* will break through, and the little ones will creep through such *Cobweb-nets*. There must be a generous, a noble and resolv'd Integrity, Watchfulness and care in Individuals, in every single and particular *Artist*, to make your *Medicines* exactly good and perfect, and never to vend or spend them, but while they continue such: And if by overkeeping they have exhal'd and lost their *vertue*, strength and spirits, to cast them to the place to which the *Salt* is doom'd, when it hath lost its *Savour*.

What be the *Flies* that most annoy your Shops, and may corrupt not your *Compositions* only, but the *Ointment* of your Name, the *reputation* of your *Trade* & *calling*, you better know than I. I would not so far exceed my bounds, as to confirm the Scandals of *Quid pro quo*, or double Dosing, or leaving out the dearest *Simples*, &c. by warning you against them. I only press and urge you to acquit your selves like the true Sons of *Art*, to make and administer such *Medicaments* to others, as you are *Apothecaries*, as you would be willing and desirous in like circumstances to take your selves, as you are men; and fortifie your selves with honest fixed Resolution, by the honour of your *Profession* and *Society*, by the confidence and expectation of your *Patients*,

(13)

tients, and by the *Religion* of your *Oaths*, against all the little *Artificers*, and great *Temptations*, of underselling one another, of haste and precipitancy in a huddling dispatch; of spending cheap and refuse *Drugs*, as not discoverable when mixt in *Compositions*; and all undecent and dishonest Gain.

And to purge out such bad Humours, give me leave to prescribe you these *Three* little *Pills*.

I. Remember mens *Health* and *Lives*, the dearest and most precious of all their temporal Concernments, are deeply and immediately concern'd in your *Profession*: And as 'tis said to *Judges* in Capital Cases,

De vitâ hominis nulla est cunctatio longa.

So may it be said to you,

De vitâ hominis nulla diligentia magna.

You should account no diligence and care too great, in which mans Life's at stake.

In the Fable, *Apollo* kill'd the Serpent *Python* with his Bow and Arrows; *Apollo* is the God of *Physick*: *Python* is that Putrefaction which corrupts the Humours, and breeds Diseases. But what can *Apollo* do without his *Quiver*? or if his *Arrows* be ill made, and want either Steel or Feathers, or he shoot them in a broken and deceitful Bow? Your Shops are *Apollo's Armory*, you make his *Bow* and *Arrows*; Let them be sharp and strong, make them right and perfect, that the venomous *Python*, that would devour us, may fall; that the Diseases that would kill us, may dye at the stroke of those *Arrows* you prepare, being well directed by *Apollo's*, by the wise *Physicians*, hand.

Secondly, Remember there are a rabble of *Quacks* and *Empyricks*, *Mountebanks*, *Elixorists*, *Catholicists*, as numerous as a swarm of *Flies*; and one *Fly* will quickly spy another: These watch your halings; if you make blots, these Gamesters will be sure to hit them: If you give any one a *Fly* to swallow, they will fetch it up again without straining, and present it spitefully to the whole City, in the dimen-

sion.

sions of a Camel: Therefore for the Honour of your Profession, and to take away occasion from them, who seek occasion to reproach you, Keep off the *Flies*.

Thirdly, Your *Art* is Honourable, Renowned, Excellent, do not reproach it, or disgrace it, or render it cheap, and base, and vile, by being useless or hurtful: One flaw in a *Diamond* is more taken notice of, than twenty spots, or cracks, or breaches in a *Flint*, or *Pebble*.

Those little creeping *Sneaks*, who walk like the *Pestilence* in darkness, under no Protection or Warrant, but their own ignorant Presumption, may kill in secret, and no man sees them; and their surviving Friends are ashamed to tell who hurt them, for fear of blasting their discretion, and they should dye unpitied for venturing their Lives into such hands; and the *Mushroom* that did the Mischief hurts no mans *credit* but his own, which before was lost to all wise men; for 'tis his Pride to stand alone; and his tool is of his own Invention, which no man ever heard of but himself.

But you stand in an open Light, the beams of publick Authority shine round about you: The *Law* makes you the *Life-guard* of your *Fellow-Subjects*, and it will be great Ingratitude and Unfaithfulness, to disappoint the *publick confidence*. You are incorporated into one Body, and not a Member of you can err to himself alone: But if one Member do amiss, all the Members suffer with him, and the whole *company* must pay for it, at least in common Fame; and 'twill be said, Not such a man, but an *Apothecary* kill'd him. I may apply the words of *Joshua* concerning *Achan*, Josh. 22. 20. *Achan the Son of Zerah committed a trespass in the accursed thing, and wrath fell on all the Congregation of Israel, and that man perished not alone in his Iniquity*. So if one of you miscarry in your *Art*, and by Carelessness do hurt instead of good, and kill instead of healing, that mans *credit* will not perish alone, but the reproach will fall upon the whole *Company*. One sinner destroys much good.

Grant

Grant me an inoffensive freedom of one word more, and I shall dismiss this part of the Text.

Take heed as of *Flies*, so of flying higher than your station; 'tis good for every man to abide in his own Calling: There is a vast difference betwixt making and administering *Physick*. Nothing is more common than for one Trade to make Tools, for other trades to work with.

What was really in the service of God's Temple, is in a shadow and figure in that of *Æsculapius*; there were *Priests* and *Levites*, here are your resemblances, (as the reputed Gods were always *Apes* of the true one.) The Learned Colledge are his *Priests*, you are his *Levites*. *Korah* had no small honour to be as he was, and he had been wiser and happier, if he had known how to value and to keep his station. As 'tis your wisdom not by any *Fly* to defile your own Nest, so 'twill be your honour to avoid the fault of *Reuben*, the flying up unto your Fathers couch. If any censure this part of my Discourse, as being fitter for an *Oration* in your *Hall*, than a Sermon from the *Pulpit*, let that man know, my Text is *Scripture*, and I think I have kept to it; and am not conscious to my self of laying one stone besides the foundation. But instead of all *Apology*, I say, I have seriously endeavoured to make men just and honest in their particular Callings; and in being so, there is more solid Religion, than in many *airy* Speculations, in which I fear too many place the greatest part, if not the whole, of their Religion. And I hope I may yet redeem the *Errour*, if it be one. Pass we on therefore from the *Parable* to the *Moral* of it: And from the Caution required to make a good *Apothecary*, to the care and wisdom to make a good Man: For as *dead Flies*, so doth a little *Folly* make his name stink, (which should and would be as a *precious Ointment*) who is in reputation for *Wisdom and Honour*.

Though this be the Heart, the Life, the Text of the Text, I am constrained to be concise in the Explication of it,

it, to redeem the time the other cost us. But I hope I may be brief, without being obscure ; because this is made easie by understanding, that the design and end of that being to illustrate this ; and indeed it doth it very appositely : For the *Proposition* and *Reddition* run parallel, not only in the number of their parts, but also in corresponding of one part with another ; which answer one the other, *as in water face answers to face* : For here, as there, we have a good *Subject*, the bad corruption of it, and the Cause procuring that Corruption.

First, The good *Subject*, reputation for *wisdom* ; a good name, or the honour to be esteem'd a wise man.

Secondly, The bad corruption imply'd, the loss of this *Reputation* ; the falling under the reproach, the *ill Savour* of being almost, or altogether a *Fool*.

Thirdly, The Cause of it, *A little Folly* : One foolish, rash, or heedless action ; and there is a great affinity and lively resemblance betwixt them.

First, Betwixt the subjects, *Ointment*, and a good name, Reputation, Cant. 1.4. *Thy name is as Ointment*. Eccles. 7. 1. *A good name is better than precious Ointment*. They both have a *fragrant Savour* ; they both make *the face to shine*, Eccles. 8. 1. They both *rejoyce* and make *glad* the heart. They both give agility and activity, the one to the Body, the other to the Mind : They are both easily *corrupted* and lost.

Secondly, Betwixt the corruption of them. It *spoils the Ointment*, so it *spoils* a mans *Credit* and *Reputation*. It makes the *Ointment* useles ; so it ruins a mans *usefulness*. His *words*, which before were esteem'd as *Oracles*, are now despised, and nothing set by. His *Rebukes*, which before aw'd all with their Authority, are now like *Arrows* without an head, or a *Sword* without an edge, make no impression, or are scornfully retorted on himself, with *Clo-dius macchum* ; or at least, *Medice teipsum*.

Thirdly, Make it *noisome* and hurtful ; So a wise mans
Folly

(17)

Folly do's a great deal of Mischief, gives bad Example, and seduces others to sin, and becomes excuses and encouragements to them, to harden and embolden them in evil, *Ego homuncio non facerem?* when such or such dare do the same.

Fourthly, Betwixt the Causes, the *Fly* and *Folly*: The *Fly*, a small creature, so a *little folly*; one exorbitancy the *Fly* falls in for want of caution, a casual not designed Cause; so Heedlessness, and want of Circumspection and Watchfulness. The *Fly* is a busie, importune creature, yet may be kept out with care: So is *Belzebub, the God of flies*, who tempts to *folly* and sin, yet may be driven away with diligence; *Watch and Pray, that you fall not into temptation. Resist the Devil, and he will flee from you.*

Having touch'd the *Parallel* of the parts of the *Text*, the words of this *Second Branch*, or the Moral reddition runs thus translated Litterally *Pretiosum à sapientiâ, à gloria, stultitiæ parum*; 17, signifies rare, precious, honourable; or as we render it, one in reputation: the sense is imperfect, the *Verb* being omitted, and must be understood, to make the sense compleat and full: and may be best drawn or borrowed from the foregoing Proposition, *corrupts, spoils, or makes to stink*; and may be fully thus exprest, *Though Wisdom*, and the glory resulting from it, gains and gives a man great *Reputation*, yet a little *Folly* will corrupt, pervert, and forfeit that esteem and *Reputation*.

Here are two Causes assign'd for the acquiring Reputation; *Wisdom, Glory*: and one of the losing of it when acquired, *a little Folly*.

I shall briefly explain the meaning of all these, so far as is necessary for the understanding and clearing the truth before us: Of the two Causes assign'd for gaining *Reputation*, one is internal, *Wisdom*; the other external, *Glory*: which is the proof and manifestation of that *Wisdom*. For *Glory* is Excellency manifested.

1. *Wisdom* is that intellectual Vertue and practical Science, which directs men to manage and order their affairs discretely and to the best advantage; particularly that by which we chuse a good End, and pursue it by fit means: The End must be important and pertinent, something of weight and worth, and proper for him that chuseth it, to do him good, and make him happy; *If thou be'st wise, thou shalt be wise for thy self.* It being the *fate*, or rather the *fault* of too many men, to know what's good for any body but themselves: And this End must be attainable, and enjoyable, possible to be got and kept. For be it never so *excellent* in it self, yet if it be impossible to be attain'd by us, or being so, to be retain'd; the choice of it is but the planting of a *fools Paradise* for our selves, and our Fancy raises *Castles in the Air*. Next, the Means must be lawful and honest, suitable and apt, probable and proportionable to effect what they are design'd for; that is, the attainment of the end propounded. For without such suiting the Means to the End, we shall but *magno conatu nihil agere*; lose all our pains, sit down disappointed, and in the latter end shall be but Fools.

2. *Glory* being in general the manifestation and proof of the internal excellency of things or persons, by *Glory* here must be understood, a mans manifesting and proving of himself to be wise, by pursuing of the forenamed Methods. And this being a brief account of *Wisdom* and of the *Glory* that results from acting according to its measures, and *rectum* being *mensura sui & obliqui*; you may conclude what *Folly* is, which is contrary to it: And the *little Folly* in the *Text* is an error, or defect in any one of these, in choice of end or means: which like one Wheel, being out of order, makes the whole Engine stand useles, and good for nothing. From this more general Consideration of the words, I shall only draw two *Corolaries*, which I shall rather name than prosecute.

First, 'Tis the only true and solid *Glory* of a man to be

be a wise man: The *Pyramid* of Honour will sink, if this be not its *Basis*: That *Palm* will wither which is not nourished by this root: and no wonder; for *Wisdom* is the Soul of the Intellectual World, that Souls eye, that eyes Light, and that lights Sun: 'Tis Lifes *Guardian*, 'tis the *Angels* Mirrour, 'tis **God's** own *Shadow*, Reflexion and Image; 'tis *Reasons* blossoming, yea the fruit into which that *Blossom* grows, yea the *Beauty*, Sweetness and Nourishment that Fruit affords. For though *Reason* makes us Men., the want of *Wisdom* will unman us; the *Psalmist* having long since told us, *That man, though in honour, wanting understanding, becomes like the beasts that perish*, Psal. 49. 20. and forfeits the honour of being a man, by losing the glory of being a wise man.

Second Corollary. The higher any man is rais'd in *Reputation*, by manifesting himself *wise*, the more circumspect he is concern'd to be, to secure his station; for a little *Folly* will depose him, tho' he reign'd over mens minds by the *Scepter* of his *wisdom*. 'Tis ticklish standing on a *Pinnacle*: and besides the danger of becoming giddy; a small inclining either way may bring him down by the overpoise of his own weight: And tho' he's like enough to fall unpitied, he cannot do so unobserved. His *height* exposes him to all mens view, to most mens *envy*; and 'tis next to impossible for him to tread awry, without severest *Censure*, who hath so many watchful eyes upon him. For as it follows, *vers. 3.* after the Text, *When his wisdom faileth him, he saith to every one, he is a Fool.* No wonder therefore they believe him to his own prejudice, and every one will call, at least doth think him so.

But I hasten to a more *particular* and eminent signification of the words, and to which I conceive they were signally designed: 'Tis very obvious, that by *Wisdom* in these *sacred Pages*, especially in those where *Solomon* was the Spirits *Amannensis*, is meant true *Piety*, sincere Religion and Godliness, the being wise to God, and unto Sal-

vation : As by *Folly* is meant *Wickedness*, Iniquity and Sin : The Good man is the Wise man, and the Sinner is the Fool : *The fear of the Lord that is wisdom, and to depart from evil that is understanding*, Job 28. 28. *The fear of the Lord is the beginning of Wisdom*, the head, the chief, the best of wisdom ; *A good understanding have they that keep his Commandments*, Psal. 111. 10. *The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy*, or which maketh holy, *is true understanding*, Prov. 9. 10. So that to be in reputation for Wisdom, is to be esteem'd a pious good man ; and the little Folly which corrupts it, is some one Sin. Hence note,

He that allows himself in one Sin, will forfeit, destroy, and lose the honour and advantage of all his reputed Piety and Goodness. One secret bosom-sin indulged, or neglected to be mortified, will ruin that man who seems unblameable, and free from others ; As one *Cloud* may obscure the whole *Sun*, one *Dose* of *Poyson* fill all the Pot with death ; one Gap let in the Beasts which may destroy a Field, which elsewhere was well-fenced ; one *leak* may sink a *Ship* ; one *breach* in a Sea-wall drown the adjacent Country ; one *Pass* unguarded, one *Port* surprized, let in an *Enemy* to take the Town ; one *jarring-string* mar all the *Musick* ; one *bonse* on fire spread and lay waste a famous *City* into ruins ; yea one little *spark* blow up a *Magazine* ; one *Stab* let out the Soul and Life, as certainly, as fatally, as twenty. Excuse such an heap of *Allusions*, which I multiply to fasten this nail more surely by many strokes.

Accept these Reasons for the confirmation of this awakening, weighty Truth.

First, One Sin committed brings us under the *Laws Curse* ; and one sin allowed is inconsistent with that Sincerity the *Gospel* accepts, instead of that sinless perfection the Law exacts : So that one such Sin will render us too light in the Ballance of the Sanctuary, and cast him that continues in it at both *Tribunals*. *First*, At that of the
Lam.

Law, if he commit it; *Cursed is every one that continueth not in all things that are written in the Law to do them*, Gal. 3. 10. *All have sinned and come short of the glory of God*, Rom. 3. 23. Which Proposition undeniably resolves it self into this truth, That every one that sinneth, falls short of the Glory of God; *ipso facto* debars himself, cannot reach or attain to it, if he stands Trial at the Laws Bar.

Secondly, At that of the Gospel, if he allow it and indulge it; The Law admits of no Repentance, that's a vouchsafement of Gospel-Grace: But then Repentance must be sincere, that is, unfeigned Sorrow for, and a serious turning from all known Sin. We must keep the Law as the apple of our Eye; and the least dust will make the eye water, and 'twill not be quiet till it hath wept it out. *Sincerum, quasi sine cera*; the Honey is not pure, till all the wax and dross be purged off. What's done sincerely, is done with respect to God; and he who doth any thing which God bids him, because God bids him, will do all that God doth bid him: the Consequence is good, *à quatenus ad omne*. He obeys his own Will, and not God's, who in any one particular prefers his own Will above God's; and would have had as little respect to the Will of God, even in those things he doth according to it, had they crost his own Will, as he hath in that particular, in which his own Will hath preference before it. 'Twas the proof of Caleb's uprightness, that he followed God fully, Numb. 14. 24. The Character of a sincere man is comprised in the testimony God gave of David, Act. 13. 22. *I have found David a man after mine own heart, which shall fulfil all my will*. And in that Rule the same David set to himself, Psalm 119. 6. *Then I shall not be ashamed, when I shall have respect to all thy Commandments*.

Secondly. A Second Reason, Because every sin doth not only expose a man to the stroke of the Penal Sanction of the Law, their being but one Curse which is denounced

against every Transgression, *The wages of sin*, of every sin, *is death*; but makes him an Offender against the whole Preceptive part, and Guilty of violating all the Righteousness which it requires; St. James 2. 10. *For whosoever shall keep the whole Law, and yet offend in one point, is guilty of all. Lex est copulativa.* The Will of God is but one entire Will, which Will is our universal Sanctification, as St. Paul tells us, 1 Thes. 4. 3. and the whole Law is but the declaration of this one entire Will of God: One Chain, though made of many Links (the several Commandments) by which he binds us to Obedience: And he that wrincheth one Link asunder, breaks the Chain, although he break not every Link. As the whole man is wounded, though the *Solutio continui* happen but in a single Member; and the whole mass of Bloud may be exhausted by one Orifice in the Arm or Foot. *The whole Law is comprehended in one word, Love*, Rom. 13. Gal. 5. And every single Sin makes a breach upon, and offers violence to, either the Love of God, or our Neighbour; and so *militates* against that Love, which is the Summ and Centre, the very Life and Spirit of the Royal Law.

Thirdly, Because there is more real Evil in one Sin, than there is real Good in all our Righteousness; for our best Righteousness is good but in part, and very imperfectly: but our least Sin is totally and wholly evil. Our Righteousness indeed may please God, but it cannot profit him; Can a man be profitable to God, as he that is wise may be profitable for himself? Is it gain to him, that thou makest thy ways perfect? saith Eliphaz to Job 22. My goodness, saith David, extendeth not to thee, Psal. 16. But there is a malignity in sin, which strikes at God's Authority and Life, would dethrone him of his Sovereignty, pull the Crown from his Head, and wrest the Scepter out of his Hand; not only violate and break, but cancel and repeal his Holy Laws, yea would destroy his Being, that he might not execute the deserved Wrath, nor inflict the Vengeance he
hat

bath threatned. Therefore the *Schools* have term'd it *Decidium*.

This will appear yet plainer, in what concerns our *Neighbour*: He that kills one man, doth him more wrong, than he doth good to all the world, by mere forbearing to invade their *Lives*. It merits no *Reward*, to let thy *Neighbour* live; but it deserves the *Gallows*, if thou make him die. Sin is a *Spiritual Poison*, one *Dram* of which will spoil a wholesom *Dish*; but a whole *Mess* at a *Feast* would not correct an *Ounce* of *Arsnick*. No *Food*, nor *Physick* neither (*pace vestra* be it spoken) will make a dead man live; but a small *Dose* of any sort of *Poyson* will cause a living man to dye. The converse of an hundred sound and healthful men can't cure one that's *sick* of the *Plague*; but his *Contagion* may infect a thousand. If one bear *holy flesh* in the skirt of his garment, and with his skirt do touch bread, or pottage, wine, or oyl, or any meat, it shall not be *holy*; but if one that is unclean by a dead body, touch any of these, it shall be unclean, Hag. 2. 12, 13. The whole *pot* of *Ointment* did not embalm the *fly*, but one *fly* corrupteth the whole *pot* of *Ointment*. One *sinner*, or a *sinner* in one particular, destroys much good, Eccles. 9. ult.

Fourthly. Another reason is, Because *Sin* is of a diffusive, spreading and infectious nature; like a fretting *Leprosie*, 'twill eat into the very heart and soul: The *Apostle* compares it to *Leaven*, a little of which, he tells us, will leaven the whole lump, and sowr the whole *mass*; 'tis like a *Gangrene*, 'twill in a little time corrupt the *Blood*, and by its *Circulation* convey its *Venom* to the *Vitals* and nobler parts, though it began but in a *Toe*, or *Finger*: 'twill fret like a *Canker*, and grow to more ungodliness. Though *Nemo repente fit turpissimus*, No man is Superlatively wicked at the first dash; yet a *Mustard-seed* will grow into a *Tree*, and all unclean *Birds* may and will make their *Nests* in it. The smallest *Grain* of sin, if suffered to take root, will spread till *Legions* both of *Sins* and *Devils* may be
Shelter'd

shelter'd in it. The egg of a *Cockatrice*, if not timely crush'd, will break out into a fiery flying Serpent. *Vel unica exorbitantia, vel propensio ad sermones licentiosos, gulam, Venerem, &c. corrumpent non solum sapientis gloriam, sed & sapientiam, quæ vitiis & erroribus paulatim assuefaciens, tandem degenerabit in veram cecitatem:* As a Learned man upon this Text.

Evil words corrupt good manners; and he that hath learnt to speak ill, will soon teach himself to do so. One Sin indulg'd will blind the Mind, corrupt the Judgment, enslave the Will, pervert the Affections, scar and defile the Conscience, harden the Heart, and bring the whole Man into Captivity and Bondage. 'Tis like letting in of waters, they will widen the passage by their own motion, when they have got an entrance. When *Solomon* bows his Loins to *strange Women*, he presently bows his Knees to a *strange God*. If *David* be idle, his Eyes will be buse, and they enflame his Heart, till he hath defiled *Bathsheba*: Next, he makes her Husband drunk with the blood of the Grape, and stops not till he hath made himself drunk with the blood of her Husband. If *Lust* be suffered to entice, it will conceive, and then it brings forth Sin, and Sin when 'tis finished brings forth Death, *Jam. 1. 14, 15.* If *Peter* once deny his Master, he'll do it again and again; yea he'll forswear him too, and curse himself. *Scelus scelere tuendum*, is a Maxim practis'd by more than will profess to own it. If thou goest one Mile with it willingly, it will persuade or constrain thee to go many more.

Lastly. Which I add, because too many, like the unjust Judge, neither fear God, nor reverence man, but have cancell'd all restraints, neither caring what one saith, nor the other think; yet some who have made shipwreck of their Conscience, and cast off all sense of another world, retain a tenderness for their Reputation, and are awed by the censures and opinions of this world.

One Sin will forfeit thy Credit in the esteem of men,
and

and eclipse the glory of thy former goodness. *This* shall be forgotten, *that* shall be remembered to thy shame; as one *Injury* is engraven in *Marble*, when twenty *Benefits* are written in the *Sand*: And by how much the more thy former *Vertues* made thee shine and give a lustre, by so much the more conspicuous will thy *clending* and eclipse be.

Omne animi vitium tanto conspexius in se

Crimen habet, quanto major qui peccat habetur. Juv.

The world hath no better *sport*, nor can wish fitter matter for an insulting *Triumph*, than when they have occasion to say of reputed *vertuous* and good men, *How art thou fallen, O Lucifer, son of the morning? How art thou become like one of us?* Bad men think no *Revenge* so sweet, as what they take on those, whose former *Vertues* have condemn'd their *Vices*: Nor any *Justification* of their courses so clear, as when those who did *accuse* them, *repeal* their *Sentence* by doing the like things. You must therefore expect no *Mercy*, if you give them this *advantage*: They will bite your *Reputation* till their *teeth* meet, and rend your *Names* into so many pieces, 'twill be impossible to make them whole again. *Envy* hath a piercing eye, and shrill voice, and nothing incites it more than the praise of *Wisdom* and well-doing: Therefore if they that have *acquir'd* it, give any *umbrage*, or the least occasion, they who seek occasion to speak evil, will *catch* it greedily, and proclaim it as on the *house-tops*, and with a sound shriller than a *Trumpet*.

David tells us, *The wicked watcheth against the righteous*, Psal. 37. 32. *Yea, Plotteth against the just*: Like the *Devil*, tempt *first*, that they may afterwards *accuse*: And if they draw them into their toyls, will lead their *Names* in scornful *Triumph* through all the *City*; as *Vulcan* dealt with *Mars*, when he had enclosed him in his *Net*, exposed him naked to the *laughter* and *sport* of all the gods.

I beg your leave and patience for a short Application:

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We have a Saying, that *Application* is the life of Preaching; which is so very true, it needs no *Apology*: but the disuse of it is rather a fault too big for any excuse, but especially at this time and place, where those to whom I preach, by their continual practice mind me of it. For what is an *Apothecary's* Business, Profession, Usefulness, but to apply suitable and proper *Medicines* to their diseased, labouring *Patients*? Give me leave therefore to apply this truth;

First, As a *Cephalick* to help your Heads; to cure and rectify your Judgments; to draw down those Fumes, those erroneous Vapours which would disturb and pervert your Understandings.

If one *Sin*, a little *Folly* will do so much *Mischief*, then sin is not so light a matter as most men think it. *Fools make a mock at sin*: but their doing so, deservedly *stigmatizes* them with that reproachful brand: 'Tis the most exaggerated manner of speaking, when *Idem de seipso predicatur*; as the Apostle, Rom. 7. 13. *Sin that it might appear sin, Sin became exceeding sinful*. There are amongst other, three things which shew Sin to be Sin, exceeding sinful; the greatest and the worst of evils. *First*, The Wrath, the infinite, the eternal Vengeance it hath kindled in the heart of that God, who is the Lover of men. *Secondly*, The price it costs to expiate and take it away, the least spot which is caused by it, no less than the Blood of God. *Thirdly*, The mischief it hath done in the world; one Sin made *Legions* of bright and holy *Angels* become the blackest, and most accursed *Devils*, and threw them headlong from the height of Heaven to the bottom of Hell. One Sin, the eating of an *Apple* against command, craz'd God's image, forfeited God's favour, impoysoned all the streams which flow from *Adam* downward to the end of the world, and its venom will never be exhausted.

Secondly, If one Sin will do so much, What will a trade, an habit, a course of sin do? If the righteous hardly be saved, because of their involuntary falls, where shall the ungodly

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godly and sinner appear? If the unwelcome presence of it make an *Apostle* cry out, *O wretched man that I am, who shall deliver me*—What is their state, what shall be their end, who chuse it, who delight in it, *who draw Iniquity with cords of vanity, and sin as with a cart-rope?*

Thirdly, They are exceedingly deceived who think they can compensate for their Sins, by their Religious Duties; and dare make bold with God, because they think to quit scores with him. As if a few drops of Ointment could perfume and embalm a whole swarm of dead Flies; when one of them is enough to render all your store unfavoury, to turn your Prayers into sin, and make your very Sacrifices an abomination.

Secondly, Let me apply it as a *corrosive* to eat out the dead flesh, to eat down the proud flesh which is so prone to grow up in our hearts. The *Apostle* speaks of some that are *past feeling*, a woful *symptome* they are so far dead; for he that wants sense, wants life.

'Tis sin allow'd and loved, which *canterizeth* the conscience; but the serious consideration of the infinite evil of sin, will cure its *numness*, and fetch it again to life and feeling; unmortified sin mortifies the heart, and makes it rotten; but mortifie sin by the serious meditation of the greatness of the evil that is in it, and the dead flesh will fall off from thy heart, and it will *incarnate* grow sound again.

Next, Apply it to eat down the proud flesh. Pride is every where abominable, tho' it have *Beauty* for its Mother, and *Plenty* for its Nurse. But 'tis most intollerable, when 'tis bred from deformity, and thrives and grows plump at the breasts of *Poverty*. Ugly and proud, Loathsome and proud, Poor and proud, we can neither speak nor think on this, without both astonishment and abhorrence.

Now nothing renders men so *loathsome*, makes so poor, as sin; therefore a proud sinner is the most hateful object in the sight of God and all good men; and if one sin can do

or much, how vile and noisome must we be whose *iniquities are more than the hairs of our heads* ! How should this take down our pride ! how humble should such sinners be ! how should we cover our selves with confusion of face, and abhorring our selves, repent in dust and ashes !

Thirdly and lastly, Let me apply it as a *prophylactick*, to preserve you against a threefold dangerous infection.

First, Against the temptation of performing good duties in an ill manner. *Sancta sancte*. Rest not in the work done, in matters of *Religion* ; but be careful to do them well. God loves *adverbs* ; regards the manner more than the matter. It was a standing *Miracle* in the *Temple* at *Jerusalem*, 'tis said no *Flyes* infested it, tho' so much blood was daily shed in it. Do not only read, and hear, and pray, and receive, and meditate, but in all these worship God in spirit. Be vigorous, be zealous, fervent in spirit, serving the Lord. This will keep off the *Flyes* of wanderings, weariness, dulness, coldness ; while the *Ointment* boils, or keeps its heat, no *Flye* will light or venture to remain a blowing-time upon it.

Secondly, Against being impos'd upon by little sins. For tho' I am no *Stoick*, to assert equality of sins ; yet I do and must assure you, tho' comparatively some are less than others, yet absolutely speaking there are none such. For there is no little *God* to sin against ; no little *Heaven* to be forfeited and lost ; no little *Hell* to be punisht in ; and the least allowed sin unmortified and unrepented of, is concern'd in all these great things ; a *little folly* hazards all these vast, these infinite concernments.

Lastly, Against being surpris'd by thy own sins, or dealing gently with them because they are thy Darlings. No *Enemies* are so dangerous as those of a mans own house ; no sin so like to ruine us, as bosome ones. *His own iniquities shall take the wicked himself ; and he shall be holden with the cords of his sins*, Prov. 5. 22. Such are, 1. *Hereditary* sins, more peculiarly propagated to us, and insensibly conveyed

in our *first rudiments*, and suckt in as it were with our Mothers Milk. Some *Families* intailing their transgressions on their descendants more surely than their Lands. 2. The sins which flow from thy *Constitution* ; for no bias warps men aside more violently, than the predominancy of their natural temper. 3. The sins to which thou art exposed by thy calling and profession of life ; for there are few *Mysteries* free from some special iniquity. 4. The sins of the times and places which thou livest in ; for there are few so happy as to be free from *Epidemical diseases* in this respect : from these four quarters do usually blow those strong winds which bring the *swarms* of *Flyes* which prove a sorer plague to mens souls, than those which plagued *Egypt*, *Exod.* 8.20. tho' *the land was corrupted by that swarm of Flyes*, v. 24. These are thy *little ones*, thy own dear off-spring, which thou wilt be as fond of, on that account, as Parents of their Issue. But thou must dash these *little ones* against the stones ; these *right eyes* must be *pluckt* out, these *right hands* must be *cut off* and *cast away*, if thou resolve for heaven.

I have now done, and I fear you think 'tis time I had. I have treated you from the *first* part of the *Text* as *Citizens of London* ; and from the *second* as *Citizens of Zion*. I have warned you against the *Flyes* which would corrupt your *shops* ; and against a more *noysome* one which would defile your *consciences*. I have used a modest freedom with you, to caution you against being false in your *particular calling*, in order to render you true to your *general calling*. For altho' a bad man may be a good *Apothecary* ; a bad *Apothecary*, a man dishonest in his Trade and Profession, cannot be a good man.

The same Author hath also Published,

The Virtuous Woman found, her Loss bewailed, and Character exemplified; in a Sermon Preached at the Funeral of the most Excellent and Religious Lady, the Right Honourable *Mary Countess Dowager of Warwick*; the most Illustrious Pattern of sincere Piety and solid Goodness this Age hath produced: To which is annexed some of her Ladiships pious and useful Meditations. Left Written by her own hand.

Say on; or, A seasonable Plea for a full hearing betwixt Man and Man: And a serious Plea for the like hearing betwixt God and Man: Delivered in a Sermon at *Chelmsford* in *Essex*, at the general Assize for the said County, before the Honourable Sir *Timothy Littleton*.

The great Evil of Procrastination; or, The Sinfulness and Danger of deferring Repentance, in several Discourses: All three Printed for *Nath. Ranew* at the King's Arms in *St. Paul's Church-yard*.

